

## METAPHORIZATION OF MYTHONYMS AS THE WAY OF A PERSON SECONDARY NOMINATION IN THE SIBERIAN DIALECTS OF TATAR LANGUAGE

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DOI: 10.7813/jll.2015/6-2/10

*Received: 14 Jan, 2015*

*Accepted: 27 Feb, 2015*

### ABSTRACT

The problems of scientific research is related to the issues of mythonyms metaphorization as the way of a person secondary nomination in the national dialects of the Tatar language. The field records of a distinctive dialect speech of Siberian Tatars living in the Tyumen region and recorded in 2014 were used as a research material.

The semantic content was analyzed concerning the following language units: *albasty*, *aurak*, *alamatse*, *yelbegan*, *matsgay*, *kupkyn*, *pitsen*. These mythonyms are the elements of Siberian Tatars pagan worldview. The preserved views about the mythical characters demonstrate the "live" processes of culture formation and development in respect of the Tatar population in Western Siberia. In particular, the image of "albasty" is found in many cultures of the Turkic and non Turkic peoples and the image of "alamatse" is found only among the Siberian Tatars. However, each image has its own special interpretation in the outlook of an entire nation as well as of a particular locality people. That is why the language material is strictly differentiated by geographical distribution.

The analyzed lexemes, which are the product of metaphor, are not actually described in lexicographical practice. Finally we have come to the conclusion that the basis of a word figurative meaning is the collective image of the mythical character or a specific symptom, such as an appearance, for example. The use of mythology nominative means in their new function of naming structure promotes the development of a word polysemantic structure. The negative connotation is preserved between the values of the same lexeme.

The range of research results application is quite wide: from further scientific studies of the secondary nomination of a man in a dialect space of the Tatar language to the reconstruction of the linguistic world image during the preQuranic era.

**Key words:** mythonym, secondary nomination of a man, Siberian Tatars, the linguistic picture of the world, people voices

### 1. INTRODUCTION

One of the strategic objectives of a state is the preservation and the development of languages among the peoples of Russian Federation. Currently, many languages of Russia are on the verge of extinction. According to UNESCO these languages include the language of the Siberian Tatars (the Kipchak group of Turkic languages).

The population of one of the largest regions in Russian Federation i.e. Tyumen region has rather mixed picture in its national and cultural composition. Closer to the southern regions of the Tyumen region Turkic tribes lived originally. Most of these tribes made the Tatar nation.

The Siberian dialects geographically cover the Tyumen, Omsk, Novosibirsk and Tomsk region. Depending on the settlement of the Siberian Tatars the following dialects are determined: Tobol-Irtysh, Barabinsk and Tomsk. Currently, such works (performed by a group of scholars) as «A Linguo-Mythological Space of the Toponym" Siberia "in Contemporary Slavonic Linguistic Consciousness» [1], «Mytholinguistic Interpretation of Sacral Toponym Astana in Sociocultural Practice of the Siberian Tatars» [2], «European studies of barabin tatar folklore: the role of investigations of the German scientist V.V. Radlov» [3], «Modern problems of textual analysis Turkic-Tatar literary monuments of Western Siberia» actively study the folklore material of these dialects carriers [4]. In this case, the lexical system of Siberian Tatars dialects was not investigated in full.

Many issues of a person nomination lexicographic description in dialectological sources remain open till now. In particular, the establishment of relations between of the same lexeme within the dialect space.

In our opinion, nomination (from Lat. *Nominatio* - name) is "the formation of linguistic units, characterized by a nominative function, i.e. serving to nominate and isolate the fragments of non-linguistic reality and the formation of the relevant concepts about them in the form of linguistic units meanings - words, combinations of words, phraseologies and proposals" [5].

The subject of the study is the acquiring of metaphorical meaning by mythonyms as a way of a person secondary nomination creation within the dialect space of the Tatar language.

The lexical system of Siberian Tatar dialects preserves the ancient foundations, which, due to the territorial isolation of these dialects received a kind of semantic interpretation in the national outlook. The elements of a naive view of the world are revealed in the mythology of the people, which did not lose its relevance even now. The Siberian Tatars not only honor and remember the legacy of their ancestors. They are in the world of good and evil spirits. Even now, the women in childbirth are protected from "albasty" - an evil spirit who kills a child in the womb; village people pass by the house of "matsgay" - the woman, obsessed by an evil spirit and drinking the blood of people and animals; people often see "aurak" - the soul of a man before his death, which warns about the imminent demise and so forth.

The mythology of Siberian Tatars absorbed both pagan and Koranic elements, which sometimes overlap and create some complex contradictory images treated in every village in its own way. Obviously, the pagan aspect offers a large gallery of evil spirits than the Koranic one.

## 2. MATERIALS AND METHODS

The study materials are the field records of folk Tatar dialects of the Tyumen region, collected by us during the dialectological expedition of 2014. We used materials lexicographical sources: dialectological and etymological ones, as well as the information from scientific papers concerning the ethnography of the Siberian Tatars.

The study uses the following set of the following methods: a descriptive, a comparative and benchmarking, a continuous of material, an observation, a survey.

## 3. PERSON NAME ALBASTY

The modern dialectological dictionaries do not have the lexeme "albasty" [6], [7]. V.V. Radlov identifies two meanings of this lexeme: 1) a house spirit, an evil spirit, a nightmare (in Kazan dialect) and 2) the evil spirit, which causes pain during childbirth (in Kyrgyz, Crimean, Ottoman dialects). Besides, the author and the compiler notes that the Crimean peoples believe that "albasty" takes the liver from a puerperant, and that's why it is portrayed with some liver in his hands [8].

Let's refer to the etymology of the word. There are different and sometimes conflicting opinions about the origin of the lexeme. The researcher of Tatar etymology R.G. Akhmet'yanov describes the word "albasty" as "the evil spirit causing nightmares and delusions" to the common Turkic "albarslyg" - "the master of the house, which make a pressure (in a dream)": the ancient Turkic "ala" - bad, evil + pars, par, bars. The dialects of the Siberian Tatars have the lexeme "albarty" - "hard boned" [9].

The encyclopedia "Myths of the World" provides the different point of view, according to which the name of an evil spirit originated from the combination of Iranian "al" - the ancient name of a God and Indo-European "basty" - a spirit, a God (akin to the Russian "devil") [10].

The ethnographic literature about Siberian Tatars word also considers the word "albasty" as a complex one, consisting of "al" - the proper name of this evil spirit and "basty" - from the verb basmak - to press, to strangle [11].

Albasty has a rather common mythical character of many Turkic peoples, which has different interpretations [12], [10]. The West Siberian Tatars also call it "sary chech" - a golden haired girl [10]. According to the beliefs of Siberian Tatars, "albasty" is an evil female spirit of the disease, personified as an old woman with her hair spread and long, the breasts reaching her knees, the hard and sharp fingernails. It's not only the spirit of disease in general, but especially the evil spirit of a woman in childbirth. It attacks pregnant women and causes a great harm to her, crushes, strangles her, trying to kill the child in the womb [11].

Here is an example of the myth recorded in the Tyumen region.

*Имеш йелга пуйынта палык қалтырып утырған пер кеше күрше асылның күремце мулласы аптраш килүен күрөп, қалай паруын сураған. Мулла аңа: «Сунқа қалтым, әнә куперцәк өстентә албасты эцәкләр йуып утыраты. Йартысын ашап та қуйыпты», – тизән. Асылға парып, сығыт тавышлар килгән өйгә көрсәләр, палатан үлгән қатынның күрәәннәр (Записано 17.07.2014 Ptitskoye village of Vagaisky region).*

**Translation.** They say one man was sitting with a fishing rod on a river bank and saw the clairvoyant mullah hurrying to a nearby village. This man asked the Mulla, why was such a hurry. Mullah told him: "I am late. Albasty washes his guts over there on the bridge, half of which she ate". They saw a dead woman in childbirth when they came into the house. The crying was heard from there.

The mythonym "albasty" is the source of a person secondary nomination, which is recorded in the language of Vagaysky and Tobolsk settlements. The word "albasty" is used in reference to an ill-bred, an unkempt woman who randomly eats any food (compare: "albarty" - "hardboned").

Thus, "albasty" - 1. An evil female spirit eating the inner content of a woman in childbirth (myth); 2. A rough, an awkward woman who wears any clothes and eats any food.

In this case, there is the transfer of meaning according to a collective image.

## 4. PERSON NAME AURAK

The lexicographical sources of a dialectological and an etymological nature have the same interpretation of the lexeme "aurak" - 'a ghost, a spectre' from the Arabic "aruah un" - "a soul" [6], [9], [7].

In V.V. Radlov's dictionary the lexeme "aruak" has a polysemantic structure: 1) the souls of the dead ancestors, a ghost; 2) a skeleton; 3) an invisible force, a blessing, God's protection [8].

According to F.A. Ganiev the suffix -ac / -ak joining the verbal stems, indicating an action expresses the meaning of a person who is the bearer of the attribute specified in the basis: "kilmeshek" - an alien, "aksak" - a lame, "elak" - "a crybaby", "kunak" - "a guest" [13]. Following this logic, we tend to assume that the lexeme "aurak" consists of the verbal stem "auru" - "to be ill" and the affix -ak and means the person who is sick.

In the myths about "aurak" the central thought is related with a departed the soul of man in front of a terminal illness or after death: *Иңгәм үлдә, аурағы керде. Йоклап йатам. Төн. Мич түбәтә миски утыра. Мискине түрт мәртәбә чиртте. Аурақ йөрүтә (in Tarsk dialect). Аурақ үләр алтытан йөрүтә (in Tobolsk dialect) [6]. Тис үләтеген кешенең ауырағы кәбәнкә кереп, пашы ғына күренеп йөрөйтә (the field records in Vagaisky region).* It is likely that this argument was the fundamental one in the national word creation.

The phraseological fund of any nation is a unique one and valuable for the in-depth studies of his attitude towards the world. Currently, the language of Siberian Tatars has is the phraseological unit "aurak yoklante" - to become ill (of a body), literally "a ghost jumped (on the back)". Perhaps, the semantics of the phraseological unit preserve the etymology of the lexeme "aurak", which is based on the verb "to be ill". Compare: "auru, agyryk" - pain, illness, "auruvly, agrykly" - painful [14].

During the field study period of Tyumen Tatars dialects (July-August 2014), we recorded two figurative meanings of the lexeme "aurak" which indicate a person.

Aurak. 1. A ghost (a myth); 2. A man approached quietly and unobtrusively. *Нимә аурақ пулып йөрөйсәң?* 3. A derogatory reference to a man who is much younger, who showed some disrespect to an adult. *Син, аурақ, кем итең?*

The second and the third meanings of the lexeme "aurak" may be unrelated semantically, as they relate to different characteristics of a mythical character - the peculiarity of the movement in space and the nothingness of manifesting himself.

## 5. PERSON NAME ALAMATSE

The mythonym "alamatse" is a little known character of the Siberian Tatar culture. Some description of the spirit is contained in F.T. Valeyev's book "Siberian Tatars". According to the author, the evil spirit alamatse is not observed among other nations. Alamatse is an old woman with a terrible appearance, with long bony hands and with spread gray hair. Its main occupation is stealing and killing of children. She hunts for children, flying in an iron trough during strong storms [11].

During the field studies of the Tyumen region folk dialects we recorded the following story.

*Әләмәце тип февраль-март айларында тышға цықсаң, күс ацмасық ацы йелле пуранны әйткәннәр. Аның плән оссын цацлы қортқайақ сесне оқороп китәте тип кеңенә палларны тышға цығармау өңен қурғытқаннар. Шалай уқ орошғанта қотороп китеп, сәрен цацған кешене тә әләмәце тигәннәр.*

**Translation.** The snowstorms with strong winds occurring in February and March were called "alamatse". During the storm, young children were not allowed on the street and were frightened with a long-haired old woman who could take them away during this storm. The word "alamatse" is also used in relation to an uncontrolled man, who goes berserk during an argument, who is like poison sprays.

In the ancient language "Alambana" is the name of an evil spirit [15]. V.V. Radlov's dictionary contains the lexeme "lāmāt", which is recorded in the meaning of "distress, misfortune" within the dialect of Tyumen Tatars and "torment" in Barabinsk dialect [8] (compare: *әләкәүце* – a torturer). Probably the lexeme *әләмәце* consists of the base *әләмәт* and the affix *-це* and means "the one (or something) who brings a misfortune)".

So "alamatse" is 1. The evil spirit, which arrives during a snow storm with strong winds and the storm itself (a myth); 2. An Uncontrolled man enraged during an argument.

There is a collective image of a mythical character at the heart of a figurative meaning - an uncontrolled start in a peak condition.

## 6. NOMINATION OF PERSON YELBEGAN

The dialectological dictionaries interpret the lexeme "yelbegan" ("yel" - 'wind') as "a werewolf, an evil power", which is common in Tervizsky and Tobolsk dialects: *Йелбегән йопаланып йөрөйтә руй* / Walks like a yelbegan [6], [7].

Elbegan is a monster with seven heads, an earth spirit with wings who is able to perform a several day flights. Elbegan rarely meets a man, but when they are met it certainly kills and devours him [11].

Siberian Tatars apply the word "yelbegan" in respect of unkempt little girls who make mischieves. There is a phraseological unit "*йелбегән цацлы*" with unkempt hair [7].

Therefore, the lexeme yelbegan has the following meanings: 1. A flying evil spirit (a monster) with seven heads (a myth); 2. The disapproving reference to mischievous little girls with unkempt hair.

There is a collective image of the mythical character at the heart of the figurative meaning - a chaotically moving origin with an expressed head.

## 7. NOMINATION OF PERSON MATSGAY

The analysis of the lexeme "matsgay" in lexicographical sources revealed that it is used in the dialects of Siberian Tatars in two senses. The compilers of dialectological dictionaries interpret this unit as "a glutton, voracious" with the mark Tyumen, Tobolsk dialects [14], [6]; There are the lexemes "alyot" [6], "absa" [14] / "apsa" as the synonyms [8]. The etymological sources refer "matsgay" to the ancient basis *би:жун* / *bi:gin*, which has six meanings: 1. Monkey; 2. The name of the ninth year of the twelfth animal cycle; 3. The name of the Pleiades star pattern; 4. an evil spirit (Tyum.); 5. Fish; 6. a ladybug; a water beetle; an insect floating on the water; a slug. In the etymological dictionary of the Tatar language the word "machkay" is interpreted as an old witch [9].

During the field studies of the Tyumen region dialects we recorded another meaning of the word "matsgay" - a greedy man (Small Kondan village of Vagaysky region), which is a derivative and local one.

In order to establish the semantic connections between the meanings of the lexeme matsgay let's refer directly to the mythology of Siberian Tatars. The mythonym "matsgay" / "termatsgay" is described as a blood-sucking female evil spirit, presented as a flaming fireball that goes out hunting in the evening or night. The prey of such a spirit is the remnants of blood in the places of cattle slaughtering, and sometimes late street people. The evil spirit returns home to the body through a tube. The next day, a woman the body which has a demon, has a headache, stomachache, and she vomits blood.

According to the legends of Siberian Tatars, "matsgay" feels when he is talked about. So it may bring some hurt. In some local settlements of Vagaysky region (the Tyumen area) the taboo words are used as synonyms: "teshle" - a toothed (Tukuz village), "kanatly" - winged, pilot (irony), "kuk irene" - with blue lips (Yurmy village), "otsgyr" - flying, "ut" - fire (Small Condan village). These synonyms point to the different characteristics of an evil spirit: biting, flying, fire, with pale lips.

The first part of the word "termatsgay" ("Tere" - alive + matsgay) indicates that it is a living person, unlike "kupkyn". The lexeme "termatsgay" has a contemptuous coloring.

According to the info mentioned above it follows that the semantic core is kept at the meaning transfer - "gluttonous, voracious":

voracious evil spirit → gluttonous man → greedy man (insatiable in respect of material goods)  
food (blood) - food - wealth

Thus, the semantic content of the lexeme "matsgay" in the dialects of the Siberian Tatars is as follows: 1. A blood-sucking evil spirit (myth); 2. A glutton; 3. A greedy man.

## 8. NOMINATION OF PERSON KUPKYN

With respect to this word the lexicographical sources contain some very poor material. All dialect investigators relate the word "kupkyn" with a ghost: *Қупқын иртән қәбергә кереп йата* [6], [7]. The verb "kubu" - to wake up, to rise [6] makes the basis, therefore, "kupkyn" literally is the man who rose and woke up.

The ethnographic documents provide a very scattered picture of this mythical character. Omsk researchers describe "kupkyn" in the dictionary as "Ubyr" (a werewolf), suggesting that the expression "ubyr-kupkan" serves to indicate the illusory

quality and the other world [16]. In general, ethnographers agree that the words "ubyr", "matsgay" and "kupkyn" act as the synonyms [11], [16].

The detailed description of "kupkyn" mythonym includes the field records.

*Купкын шал уқ мәңгәйтән қабәр тишегеннән оңып ығыуы плән айрылаты. Ут пулып ыңса та, кеше пурмысына кереп олло сыуан қылып йөрөйтө. Аны қәртәтән үлөп, қаны йөртә қалған кешенәң чаны қырық көненнәнсен тә тыныңлана алмайты тителәр. Шаның өңөн уғымышлы муллаға туа қылтырып, қабәр тишегенә аусақ тайақ қақтырып қотылғаннар. Купкыннарның кеше пулып, өйләренә килүе йә пашға урыннарта оңрауы турынта төрлө сүсләр йөрөйтө. Термәңгәй шигелле уқ эңенүгә тә, пайлыққа та туймау ғына түгел, әшгәрә аңыулы әм кән арақ эңеп йөрөп, кеше рәнцеткәннәрне купкын тип әйтәтеләр* (Recorded on 25.07.2014 in the village Small Condan of the Vagaisky region).

**Translation.** "Kupkyn" differs from "matsgay" by the fact that it flies out of the hole in the tomb. "Kupkyn" flies out from the grave in the form of fire, but nevertheless takes a human form, which is capable of causing a great harm. They say that the a man's soul after the tragic death with a great loss of blood (literally: the blood left on the ground), even after forty days can not take a rest. Therefore, the evil spirit was got rid of after the reading of a prayer by an invited literate mullah, by nailing an aspen stake in a sepulchral hole. There are different tales that kupkyn appears to household in a human form or as found in other places. Kupkyn is not like "termatsgay", an insatiable for food or for wealth, but this is a very angry man who is able to hurt people due to the excessive use of alcoholic beverages.

Consequently, kupkyn - is 1. An evil spirit of a tragically died man who murdered his victims by strangulation (myth); 2. A cruel drinking tormentor of his friends and relatives (of a man).

There is a collective image of the mythical character at the heart of the meaning transfer - the one who torments his victims.

## 9. NOMINATION OF PERSON PITSEN

In dialectological sources the lexeme "pitsen" (synonyms en, enperi, uman iyase, su pitsen) has two meanings that prevail in Tobolsk dialect: 1. A wood goblin; 2. A brownie [6], [14]. The word dates back to the ancient basis *би:жун* / *bi:gin* (see matsgay).

The ethnographers noted the complexity of the image "pitsen" in the mythology of the Siberian Tatars, which incorporated many elements of other demonological beings [16]. Firstly, pitsen is a master of forest, which is presented in the forms of a comely old man with a long staff and a knapsack on his back or as a beautiful woman entering into an affair with a man, as well as various animals [17]. Secondly, a water woman with large breasts and long golden hair, who lives in the river. [16] Thirdly, small and thin dirty spirits who mix the horse manes (the field notes in Vagaisky region).

The secondary nomination of a person is associated with the last notion of the mythonym "pitsen". The Vagaisk Tatars call naughty little children with a lean constitution "pitsentsegatsler" (diminutive affix -tsegats + pl -lar). Besides the idioms "pitsen, pit" are used (literally "pitsen" - a face) within the meaning "a man with a small fine thin face" and pitse-pitsen (literally a female pitsen) within the meaning of "a woman who killed her husband".

Thus, "pitsen" - 1. A forest or a water spirit which appears in the form of people, animals, little creatures (myth); 2. Diminutive form: naughty little children with a slim constitution.

The meaning transfer is performed by appearance - the height and the body volume around.

## 10. SUMMARY

During the study of secondary nominations of a man we came to the following conclusions:

1. The analyzed lexemes are the products of the secondary nomination, which is not actually described in lexicographical practice. As a rule, the basis for a meaning transfer is a collective image of a mythical character. A negative connotation is preserved between the meanings of the same lexeme.

2. Taking into account the syntactic functions of nouns, verbs and adjectives (according to N.D. Arutyunova) the subject (albasty, aurak, alamatsе, matsgay, pitsen) and predicate (yelbegan, kupkyn) nominations are revealed. "The subject names reflect and represent the objects, indicative names - the relations, the properties of the latter. So the meanings of the first ones are more autonomous and absolute, the meanings of the second are relative and determined by many factors" [19].

3. The use of nominative means of mythology in their new function of naming promotes the development of polysemantic word structure.

## 11. CONCLUSION

Myth as a component of a language picture of the world is represented in the cultural space of Siberian Tatars by secondary nominations of a person. A negative connotation of lexemes is the result of a hostile evil origin dominance in the naive view of the world, which is expressed predominantly in the female images. The culture of Siberian Tatars condemns such qualities as gluttony, greed, brutality, immorality, temper, intemperance..

## ACKNOWLEDGEMENTS

This work was prepared as the part of the "Action Plan for the implementation of the Programme of improving the competitiveness of FGAOU VPO "K(P)FU" among the leading research and education centers in 2013 - 2020".

## CONFLICT OF INTERESTS

The author confirms that the presented data do not contain any conflict of interests.

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